

## **Semantics In Uzbek Women's Jewelry**

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### **Abstract**

The article summarizes the taxing thoughts on jewelry and their semantics, which at the end of the XIX and beginning of the XX centuries occupied a special place in the everyday life of Uzbek women of the Fergana Valley. In the lexical-semantic variants of the jewelry of the women of the Fergana Valley, the distinctive and, alternatively, common features of various objects and objects were expressed, and it was also believed that the local population embodied the unique magik or healing properties of each item.

**Keywords:** Semantics, ritual jewelry, Islamic style, zoomorphic style, amulet, astral cults.

### **Introduction**

The Fergana Valley Women's traditional jewelry has had many local aspects of Uzbekistan that differ from other regional jewelry. Valley jewelry differed in its elegance, high skill of jewelers, beautiful shape, raw materials and semantic meaning of jewelry. From time immemorial, symbolic symbols in Uzbek traditional jewelry appeared in the Fergana Valley of people's spiritual, spiritual, religious nature and world views on the phenomena of the universe. The practical art of the ring, in particular, any image and form in jewelry, has a certain meaning. In modern studies of many philosophers, art historians, ethnographers, it is noted that the task of knowing national characteristics remains one of the important tasks of self-knowledge of each nation. Before understanding the issue of jewelry semantics, it will be necessary to observe and consider the stages of development of people, territorial characteristics, worldview, beliefs and rituals.

**Methods.** In the coverage of the article, methods of historical falsification, comparative comparison were used. In the lexical-semantic variants of Article jewelry, specific and, alternatively, general characteristics of various objects and objects are expressed.

**Results.** In women's jewelry, too, the generalization of meaning(sign or emphasis)associated with their naming, shape, color of stones, hoe-Ware and hokazo features refers to the semantics of jewelry.

With the clothes and jewelry of a woman, the Fergana Valley can be determined not only her nationality, but also the belonging of a particular ethnic Guru, her social status. Women's jewelry, like most women of Eastern nations, traditionally wore jewelry made of silver and gold, and they were mainly produced by local Valley Jewelers.

In the Fergana Valley, jewelry reflecting the plant world was worn by the more herbivorous Uzbeks and Tajiks, with a more traditional agricultural style associated with agriculture, while in the form of the Haimanot world, the takinchas were more characteristic of the Kipchaks, Kyrgyz and Kazakhs. It can also be observed in modern times that various amulets made from members of the khayvan, in particular Wolf, Horse, Sheep, Mountain Goat claws, teeth and bone, have become more widespread among the more semi-nomadic Kipchaks living in the mountain gods of the Fergana Valley. Hence, the reflection of the symbol of the haywon branch in amulets is also more typical for the population, being a semi-larger, more common breeder in the past [1, 189-p].

Jewelry made by local residents at the beginning of the late 19th century at the beginning of the 20th century, decorations on various embroidery and carpets, in addition to their artistic aesthetic, also retain the magik character. It was during this period that styles that did not resemble the shape and decoration of ornaments: Islamic, geometric, celestial, haimonot (zoomorphic) and plant world were acquired as a basis [2, 111-p].

Women's breast jewelry of the 19th century also determined the material condition of a woman (depending on the number of jewelry worn and the material from which they were made), gender and age category (young girl, bride, old woman, etc.), as well as the social status of a person, as well as his professional career.

A number of Customs and rituals have been associated with jewelry. Wearing jewelry (regardless of material condition) was sometimes considered mandatory, as they performed a sacred function even more in addition to aesthetic functions (such as amulets). Several facts related to amulets have been reported in the Rings of Central Asia. Amulets are an interesting ethnographic resource, through the study of which it will be possible to better understand many features of the traditional culture of different ethnic rings and restore the lost religious beliefs of the inhabitants of this region. Various functions, semantic features of amulets are described by the Russian scientist N.G Borozna [3] provides interesting information in his field studies. The researcher linked amulets with a long history, noting that they appeared in the Hall associated with primitive religious views (totemism, fetishism, magic, animism). These thoughts are based on amulets and beads made from various stones, bones of monsters and grains of fruits, among the finds made during archaeological excavations.

Over the years-the symbolism of the decoration on amulets and jewelry, depending on the social environment, cultural influences, industrial and natural conditions, kholda has improved, but has always fulfilled its task.

In the Fergana Valley, there was a habit of mowing willow branches blooming in spring by adding them to the girls' hair. The custom of decorating men's and women's hats with tulips also made humans a vivid expression of their connection with nature [4]. It can be found that the surface of the Fergana, Zeravshan oases, Khorezm, Bukhara, Tashkent in a very common form of a rigid closed bracelet, characteristic of its inhabitants, is decorated with figures imitating barley grain [5].

One of the first jewelry that a newborn wears is a bracelet made of amulets. Amulet beads have a long history in Central Asia, which is reliably confirmed by the materials of many archaeological excavations [6].

In the Fergana Valley there are species such as "Moon Baldock" or "moon earring", "rainbow", in the form of a crescent made of gold and silver. The history of the origin of these earrings was a link with the heavenly (Moon, groom, stars) cults, which were also widely spread among the

cadmium deer and herders. Astral (heavenly) cults were of great importance in the system of ecclesiastical views of the ancient inhabitants of the region. The "Avesto" elaborates very well on the ritual significance of the celestial luminaries. The Vendidad part of the "Avesto" contains information on the purifying nature of the sun, moon, and stars, which are sky luminaries in many places [7, 84-p]. The moon signified the female and the sun signified the male side. From time immemorial, the sun was one of the heavens, a symbol of hospitality and serpushtlik, and all the time a symbol of betrayal in general. In turn, the Crescent signified the beginning of a new khayot. The image of the crescent moon provided a continuous continuation of the coming khayot, while the image of the groom directly embodied the image of khayot.

**Debate.** Precious and semi-precious stones that decorated women's jewelry, their various imitations and glasses of different colors were widely used in jewelry of the peoples of Central Asia and Kazakhstan. This attitude to Stones is known to have been given special power by many other peoples of the world [8, 18-b]. This belief developed especially among the inhabitants of the countries of the Ancient East [9]. A.A.Semenov noted that the belief in the peculiarities of stones was very developed among the steeper inhabitants of Central Asia, while among the steppe peoples it was practically absent [10].

The most famous metals that jewelers worked on were, of course, silver and gold. And the poorer segments of the population are those whose jewelry is made of inexpensive alloys — copper, Jez. The soft shine of silver was compared to the moonlight, so silver was considered the metal of the moon. The moon, in turn, according to mythological ideas, was considered the embodiment of the feminine principle, so silver was the most popular metal for women's jewelry. A woman in Silver seemed to fall under the protection of this heavenly body. The hands covered with silver rings were considered clean in ceremonies.

And gold is the sun, a male sign, so men preferred this metal. He was the embodiment of protective ideas, a long, healthy and prosperous life, as well as strength and superstition. The widespread use of inexpensive alloys is due to their properties, which are believed to have a healing property. For example, it was believed that copper helps with dislocation, relieves pain in the body, lowers blood pressure.

The magical power of the metal was organically replenished with the magical properties of precious and semi-precious stones, each of which was designed in its own way to protect against the evil eye, diseases and harmful forces. People were so confident in the healing properties of stones that they even used them as a medicine, in the form of a crushed powder.

The necklace was also popular with women, and these stone necklaces were given to women for the purpose of having many children, it was believed and worn by women who feared losing their husband's love, as well as by childless women, that children's spirits were surrounded by coral beads. In one decoration, a large number of small coral grains symbolize home prosperity and many generations, and sometimes beads are hung on the cradle of a child to scare away evil spirits. The Feruza was a male stone and symbolized victory. However, women also appreciated it for its rich blue color [11].

Modern Jewelers from the ranks of ancient jewelry in the Museum of the state history of Applied Arts and crafts of Uzbekistan A.Dzyuba, K.A.Azizova, G.Tikaev, N.Jewelry made by the kholmatovs was also included. The exhibits on the Feruza-eyed jewelry in the museum amaze domestic and foreign visitors. Historical sources give many interesting facts about the Feruza stone. Feruza is considered one

of the most beloved stones in jewelry. It was believed that long staring at him would give a positive mood.

It has been argued that the Feruza Stone is able to rid a person of evil and attract a happy part. Therefore, the oriental doctor used it in medical practice. In particular, the Feruza Stone was also held in high esteem in the Muslim world. As a symbol of purity, innocence and a talisman of family happiness, each bride's wedding dress was decorated [12].

According to ethnographic and archaeological data, among the peoples of Central Asia, the most popular stones were Feruza and coral[13]. They were mainly used for additions to jewelry. Various beliefs have long been associated with many precious and semi—precious stones—such as tulips, rubies, emeralds, pearls, amber—which have become the most popular among rural and urban residents. Abu Raikhan Beruniy, the great connoisseur of precious stones, explains in his wonderful treatise on the properties of stones [14].

The Great Eastern allome Umar Khayyam, in his Navruz work, said that if a baby is fed from milk in a golden jug, he will begin to speak well and become pleasant to people, grow Gallant, do not suffer from seizures, do not be afraid in a dream, and if he is smeared in his eyes in a golden Shepherd, he will not be capricious[15].

Typically, there have been specific views among valley dwellers associated with semi-expensive limestone. In particular, the Jackrabbit beams should be worn by people who are honest and honest, otherwise this precious stone was considered to fade and fade its color[16]. In order for young children to grow up conscientious, halal, truthful, they often had the habit of wearing a piece of Amber on their clothes.

Uzbeks believe that the so-called true jewel Stone brings health and happiness. Feruza stone, on the other hand, brings good luck in battle, and also improves vision, pearls heal, and many other stones and metals are also believed to have been given magical properties [17].

**Conclusion.** In place of the conclusion, it is said that mukinki, in the process of formation of any Ethnos as a nation, thousands of national distinctive aspects are formed. In particular, the habit of wearing jewelry, which has become a hobby of an Uzbek woman, has embodied such characteristics as long years of experience, social growth, maqei of women in domestic marriage. Women began to perceive jewelry not only as a means of decoration, but also with such broad concepts as special meaning, content, emphasis. While the process was actually slow, it expanded and became more complex over the years. Now the color, shape, metal, method of preparation, skill of a jeweler also began to be understood as having a wide meaning.

The women of the Fergana Valley, like the women of their other region, continued to view the habit of wearing jewelry as both a hobby and a healing item. For example, women often bought silver and gold powder from jewelers, and she believed that it would heal in various diseases. It appears that Uzbek women were strongly attached to taiknchaks, and Hatto referred to the names such as jewelry-related terms, Oltinoy, Feruza, Yakutkhan, Kumush(silver), Marjona(beads). This can also be attributed to the fact that women appreciated jewelry and bequeathed it to their child by leaning.

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